No. 13 { Whole No. 195 } *Price, 10 Cents. Per Annum, $3.00.* Vol. VIII

SATURDAY, JUNE 15, 1872.

Subject: Bearing One Another's Burdens.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

New-York:
J. B. FORD & CO., No. 27 PARK PLACE.
1872.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, SAMPSON LOW, SON, & MARSTON, Crown Buildings, 188 Fleet Street, London.
Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.:

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to become responsible.

HENRY WARD BEECHER.

PLYMOUTH PULPIT is the *only regular publication of* MR. BEECHER'S *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being *suitable for binding and preservation,* (the advertisements at the back being easily removed;) and it is *cheap*—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of MR. BEECHER'S ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, 10 *cents. Yearly subscription price,* $3.00, *giving two volumes of about* 450 *pages each. Half-yearly subscription price* $1.75. *Subscriptions may begin with any number.*

CLUB RATES, five copies for $12.00.

THE CHRISTIAN UNION ($3.00), *together with the charming pair of French Oil Chromos* (10½x12½ *inches*), *and* PLYMOUTH PULPIT ($3.00), *will be sent to one address for* $5.00.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United states is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents.*

PLYMOUTH PULPIT.

This publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each *Volume* will contain twenty-six numbers, being one sermon each week for six months. The *First, Second, Third, Fourth,* and *Fifth* Volumes are now issued; each making one large and handsome 8vo vol., of more than 450 pages;—Vol. I. being embellished with a new STEEL PORTRAIT of MR. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Bound in extra cloth, beveled boards. Price $2.50 per vol. *Sent post-paid by mail on receipt of price.*

The entire set of *Five Volumes* may be had for $11.25. Vol. VI. will be ready about May 1st.

A full Table of the Subjects discussed in all six of the published volumes, may be found on the next to last page of this cover.

ANY BACK NUMBERS CAN BE HAD.

Entered according to act of Congress, in the year 1871, by J. B. FORD & Co., in the Office of the Librarian at Washington

BEARING ONE ANOTHER'S BURDENS.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—ROM. XV., 1.

"Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something when he is nothing, he deceiveth himself."—GAL. VI., 2, 3.

A very obvious remark; yet one that needs to be made as often as any other, because men think that they are Christians, often, when they have not the first sign of inward Christian feeling. A man "thinks himself to be something" of a saint when he lacks every trait of saintship. And it is very significant that this remark should follow the command to *bear one another's burdens*, which is evidently the same in sentiment with the command of the apostle in Romans, to *bear one another's infirmities.*

What is it to *bear?* If we were reasoning after the old and ignorant philosophy, we might be tempted to say that it is to take the thing away—to have it transferred to us; in other words, to have it "imputed" to us—as if that could be done. Bearing another's burden must mean such a carriage as shall either take it away from his consciousness, or shall strengthen him to carry it. If you interpret such figures literally, it is possible for you to carry another's burden. If you see a little child overburdened, and exerting its immature strength, it is quite possible for you to relieve that child of its load, and so to bear its burden. But if you give, as both of these passages do, a metaphorical sense to this thought, and transfer it from the real to the spiritual realm, you cannot literally take another's burden from him. You can, however, do that which is equivalent to it: you can carry yourself so as to comfort those who are in sorrow; so as to give courage to those who are in despondency; so as to give light and hope to those who are in darkness and despair. You can bear a man's burdens by carrying him. When we carry a man, it is not necessarily the whole outward man, but the real man, the man of thought and sympathy and feeling, that we carry. We are to so conduct ourselves that we shall carry

SUNDAY MORNING, June 2, 1872. LESSON: ROM. XIV. HYMNS (Plymouth Collection): Nos. 40, 656, 716.

people who are in distress and trouble along on their way. That is what our strength was given for. Ye that are strong; ye that have made attainments; ye that are wise and circumspect; ye that are sinlessly prudent; ye that in benevolence are round and red like the setting sun, full-orbed, its work accomplished; ye that are strong in virtue, in taste, in refinement, in orthodoxy; ye that are good, and know it, and are proud of it—your special business is to bear the weaknesses of the weak, and to carry the burdens of those who are overburdened. It is the type of attainment, it is the true nature of Christian experience, to inspire such a tendency, to foster it, to nourish and to perfect it.

A burden, as I have said, is a physical weight, according to the original signification of the word. A burden may also be physical in another sense. Anything which annoys, or which inspires pain of any kind, may be regarded as a burden. Men or women may therefore be born into life with physical burdens which they cannot shake off nor rid themselves of, while yet, your sympathy and kindness may help them to bear those burdens. There are many things which we look upon almost unthinkingly. If one is born into life inheriting the sins of his ancestors, in a condition of permanent unhealth; if he is feeble of digestion, of lung, or of brain, that is indeed a burden. It may be that one is born into life a dwarf, or humpbacked, or with a certain awkward hugeness of size. It may be that he is born with deformities of face. His features may be marked distressingly. He may have Byron's plague—club-foot. He may have that which is as hard to bear as any of these things—excessive homeliness. One may be born with an intrinsic clumsiness of gait. There is what may be called congenital awkwardness, such as old Doctor Sam Johnson had, and never got over.

If you take pains to observe, you will see that the number of persons suffering in this world is very small until you yourself begin to suffer; and then it is astonishing how many you will find that are suffering in the same way that you are. If a man has autumnal catarrh, he will think that about every other man has it, before he gets through many years; although, before, it scarcely occurred to him that there was such a thing in the world. When once you suffer an infirmity yourself, your sympathy leads you to detect a great many others that suffer.

Now, there is a great deal of suffering in this world that we are apt to pass over. We that are strong, we that are handsome, we that are healthy, we that have no deformity to conceal or that is unconcealable—we slight those who have to bear inconveniences

through life; who are perpetually chafed through pride, or vanity, or disease of one kind or another. But it is for us to look upon those who are less fortunate or less comely than we are, with such Christian sympathy and compassion that we shall bear their burdens.

All right-minded parents early instruct their children never to ridicule persons who are unfortunate without any fault of their own—those who have any deformed or disfigured part. Where a man has any such misfortune for which he is not responsible, it is worse than brutal for children to make it a matter of ridicule. Kindness, delicacy, and helpfulness are due from us to such persons. And yet, how many young Christians, in a promiscuous gathering of persons upon a picnic or on a holiday, feel that because they are Christians it is their business to pay especial attention to those who are the least favored! How rarely do you see such a fulfillment of Christian duty! How much more often do you see the love of art manifested by young men in the picking out of the handsome face, the fair complexion, the comely form, the bewitching eye, and the penciled eyebrow, while the poor, half-crippled girl, pale of cheek, from whom all traces of beauty have passed away, sits in the corner with no one to do her reverence!

Ye that are strong, bear with the weak! Ye that are strong, bear with other's infirmities! Ye that are strong, bear the burdens of men! Honor, by your sympathy and kindness, those who have such an unequal lot in life, and make piety something else besides a mere sentimental experience!

Men's outward conditions, also, constitute burdens and infirmities which come within the scope of the Christian spirit. Men, of whom life is full, who do not know how to take care of themselves, and whom we consequently blame, belong to this category. We that are thrifty; we that know how to tie the bag so tight that the hand of charity cannot pick the knot—how we look with contempt on men who are so shiftless that they cannot tie the bag so but that everything which is in it leaks out, and leaves the bag empty! We have no patience with shiftless folks who do not know how to get along, who cannot take care of themselves, and who are always a burden to somebody.

But do you suppose that you are half as much annoyed by their shiftlessness as they are themselves? They have to take care of it all their lives long, and you have to take care of it only once in a while. Do you suppose a man who fails to look through the complicated affairs of life does it on account of any vicious spite? Do

you suppose a man that does not know how to calculate to-day so as to go successfully through to-morrow is guilty of a special sin that he meant to commit? Nobody is so hard toward shiftless people as those tight, prudent people who are never shiftless. It would do you good if God would make you shiftless for about a month, and put you where you would receive the kicks and cuffs of men's lips. Then when you got back to yourself again, you would have some compassion on men who are weak, and do not know how to get along.

It is a burden to be out of work, and not know where to find anything to do. It is an easy way of getting rid of men that are out of work to say, "Go West—go West," as if a man could fly; but it is not the Christian way of treating them. We are commanded to bear one another's burdens. It is a burden to be obliged to follow an uncongenial occupation. There are men who are not adapted to the pursuits which they are following. There are men who have never found out their true vocation. There are men who are ignorant of what they were sent into the world for. Where men who are endowed with sensibility, and taste, and a power to work in ideas, are obliged to drudge and perform menial services for which they are not fitted, they are subjected to a heavy burden. And under circumstances where divine providence shuts men up to things that are distasteful to them; where they are under-ranked; where they are by nature qualified for higher spheres, but are compelled to serve in lower ones, they are entitled to our sympathy and encouragement. But we say to such people, "You ought not to feel above your work; you ought to know your place." This is very insulting; it is adding injury to misfortune; it is most unchristian.

I never see an ill-harnessed horse, in a hot summer day, whose collar grinds and grinds till the skin is gone and the blood comes, but that must toil on, his ignominious driver helping him now and then with an extra whack, as he stops to cool his fevered shoulder—I never see this without indignation. Nor, when I am in my better moods, do I ever hear without indignation the insults which are heaped upon those men who are wrongly placed in life, and who, goaded on in their avocations, without cheer or sympathy, are discontented, and fret and chafe, and fain would be released from the tasks which are imposed upon them.

We all think, "Blessed are the poor"; and yet, if there be one blessing which we would prefer not to have more than another, it is that of poverty. How much we exhort our children from it! How seldom do we feel it to be our duty to bear the burdens of men who

are poor! "The destruction of the poor is their poverty." In the end all the losses of society come down on the poor. In the end the taxes are gathered off from the poor. In the end the vices and crimes in society avenge themselves on the poor. As we look upon it, sometimes we mark it as the result of crime, and sometimes as the result of weakness. Here and there, in single instances, we pity it. We throw a shilling into a man's hand, not so much because we desire to serve him, as because it is the cheapest way of getting rid of the trouble of serving him. How seldom do we *bear* men's burdens. How seldom do we find a Christian man who takes up a poor man into his heart, and understands him, and really lives by him in such a way that in the judgment-day that poor man can turn to Christ, and say, "I never should have been here if that man had not carried me by his love. He bore my burden that was too heavy for me. He bore me under that burden."

How often do we look upon men who are in the stress of life, and overworked, without any regard to their constitution! How often do we bitterly come down upon men, striking them with the fang of rebuke, when, if we could see their inward life, and could see what a taxation they bear, and how ill adapted they are to endure the burdens that are put upon them, we should be far more likely to pity them! With what relentlessness and heedlessness do we make men's burdens heavier, that are already as much as they can endure!

Where men are assailed, justly or unjustly as the case may be (seldom is it that judgment is meted out with anything like fairness in this world); where men are reviled; where they are set at naught; especially where they who have been prospered have come down; where men of good reputation are found out in some wrong, and are exposed to the full battery of rebuke—under such circumstances, how seldom is there a pity which, looking upon their suffering, comes to them in the hour of their distress, of their disgrace, and it may be of their merited punishment, simply because they are *men*, suffering!

We see a man stripped, taken out of the things that are congenial to his life, thrown into a van, whirled away to the Island, or to some penitentiary, provided with an ignominious dress, and herded with criminals. He has walked in the places of prosperity, he has done wrong, and he has gone to hell on earth. People say, "Served him right; and if a dozen that were around him had been sent too, it would have served them right." Looking at him, we thank God that we are not as that "jail-bird" is. How ruthlessly we take our dagger-tongues and smite those who,

by their own willful misconduct, or through their infirmities, have fallen into crime! How seldom do we think of men, in looking upon them, "They are God's children, and my brethren still"!

Still more emphatically are men's malformed faculties or dispositions burdens to them, and to others also! A timid spirit that is forever coming short through want of courage; an irresolute mind that never completes anything on account of incessant changeableness; a violent temper that seems set on fire of hell, and scatters infernal sparks on every side; a selfish pride against which, as against the side of a rugged mountain, many fall and are dashed to pieces; equivocation, innate or educated; inherent cunning; lying dispositions; cruelty, inbred, radicated; coldness; hardness; avarice; stinginess; violent appetites, running to strong drink; outrageous hunger, running to gluttony—these things are burdens to men.

"Well" you say, "do you mean that we are to take the whole Newgate calendar of vices, and say that a bad man is merely an unfortunate creature, and that we are to sit down and shed tears over him?" No; but I do say that there is no limitation in the nature of the Lord Jesus Christ, or in any nature of true Christian sympathy. Whatever is a burden, whether it be natural or acquired, whether it be within or without, to any man, you are to attempt to bear in the spirit of the Lord Jesus Christ. You are to bear his infirmity, and help him, in such a way that he shall not be destroyed. There is nothing so criminal and vicious, nothing so wicked, nothing so mean, but that it is the province of love to cure it. Ye are God's medicines sent forth into a world that is filled with all manner of burdens by reason of sin, or misfortune, or some providential cause; and whether the burden be traceable to providence, or to circumstances, or to the man's own fault, there is not a man who lives on the globe who is not a fit object of your compassion and sympathy and helpfulness. Whether you live in the house with those who are carrying burdens or not, whether they are in your neighborhood or not, whether they are by the wayside, or wherever they are, it is not for you to set your face against them. There is an atoning duty which devolves upon every man. Love is atonement. Love is burden-bearing. Love is sanity. The love of God is our life, and our soul; and that which he has done and is doing for us we are to do for each other. We are to make whatever we have of heart, of intelligence, and of strength, avail not for ourselves alone, but for those who are around about us; for those that need it, and especially for those that need it most.

Consider how you would act if these vices and monstrous pas-

sions, instead of being a part of the machinery of rational, intelligent and responsible agents, were transformed into the actual forms of wild beasts. Is it intemperance? Suppose you figure to yourself a lion in ambush springing out upon a man; suppose you saw the man trembling under the lion's paw, how would you feel? But suppose, instead of being a lion, it was Satan in the form of an intemperate appetite, worse a thousand times to the man than any real lion of the desert? You would run to rescue a man from an outside lion: will you not do anything for a man who has one inside?

What if it were sickness? What if it were a man swollen with dropsy? What if it were a man crying out for water with lips parched by a merciless fever? Would you not moisten his tongue and his brow, and fan the fever away? But is any fever of the body so pitiable as the fevers which come upon the soul? Would you have compassion upon a man who was attacked by an outward disease, and none for a man whose soul was diseased? Are there no bearers of men's inward burdens? Are not these burdens to be borne, even though men may have brought them upon themselves? Are not bad men punished by what they suffer from their transgressions? Is it not enough that such men have to live with themselves, and take the consequences of their own actions? And is not a man the consequences of whose conduct are going on, working, and laying up wrath against the day of wrath, to be pitied? Is not he to be pitied who for his transgression has to bear the infliction of law, of public sentiment, and of his own nature? In all ways of looking at it, he is most to be pitied who is most variously and most hopelessly wicked.

There is an unchristian way and a Christian way of treating all wicked people. The unchristian way is to experience great disgust, and even hatred, for them, and to visit upon them what may be called a *virtuous rebuke.* Now, a virtuous rebuke of evil is not only right but is commanded; and yet a virtuous rebuke of evil men or evil women is nowhere commanded. We often permit ourselves to drift into slighting remarks, into the dissection of men, into the registration of their faults and failings.

There is an innocent banter, there is a kind using of ourselves, as when a mother pats her child, and the child knows that it is not chastised; or as when the mother pinches her child, or in any way disports with it, and throws it hither and thither, and seems to neglect it, and makes believe that she is displeased with it. All these ways love knows. There is a large and manly way of indulging in this sort of thing which hurts no one, and leaves no sting

behind. I do not think that you need to treat your friends as though they were crystal glass ware, and fear to put them in hot water or steam lest they fly to pieces. There is a robust and manly carriage in this direction which a true and generous nature seldom errs in.

But that other thing; that calm and conscientious dissection of people; that gluttony of carrion; that most righteous putting of people into hell; that utter indifference to people; that analyzing of them; that exposing of them; the narration of their faults; the repetition of them; the arguing of them; the gathering force in the statement and restatement of them; the discussion of men's characters till you have made miscreant sinners of them, and set them down there, and lifted yourself up here, so that there, is a gulf between you and them which is wider than that which was between Abraham and the man in hell—how shall I describe that?

How many persons there are that consider themselves Christians, who, because it is true, say, of a man, "He lied; he stole; he was drunk," just as if the fact itself were not the worst thing, and did not make compassion more obligatory! Just as though a man were not a sacred thing in the eye of God, even when he is in transgression! Just as if a man were not the more to be pitied, the worse he is! And where can you find instruction for any such feeling, or thinking, or doing, as characterizes your conduct toward others?

Still less have we a right to separate ourselves from bad men, and refuse to have anything to do with them, keeping ourselves rigorously away from them. You know that that man forged. You know that he was convicted of counterfeiting. You know that he was once a penetentiary man. You know that he has been a smuggler. And if, in the street, you see him coming down on this side, you quietly go over to your grocer's on the other side. You will not come near him. You keep away from him. You do not pity him. You simply have contempt for him. Is that right? Is that following Christ? No man follows Christ who separates himself from sinners. It is the distinctive peculiarity of our Lord's example that when he went, even on festive occasions, to dine, as for instance, with Matthew, his chief disciple at that time in the matter of property, he was followed thither by a throng of publicans and sinners. "Publicans" were tax-gatherers, and extortioners; "sinners" were courtesans of the street. Christ's conduct was such that these people everywhere followed him, to hear what he had to say. His kindness to them begat in them a yearning sympathy toward him; and when he went in the most public manner into a house

they went in too; and they were not—on account of his authority, apparently—cast out. The Pharisees said, "Why doth your Master eat with publicans and sinners?" His answer was, "I came not to call the righteous, but sinners to repentance. They that are whole need not a physician, but they that are sick." A virtuous heart is the doctor of a vicious heart. A godly man is the physician of an ungodly man. You are sent, not to effulge in the light of your own self-enjoyment. The first duty of being good is reflex: help those who are not good. This was the teaching of the Master. And you cannot do it if you make separations so that the good always live with the good, and the bad always live with the bad. How, under such circumstances, shall the heart of goodness heal the heart of badness? Bear one another's burdens. "If ye love those that love you," saith the Master, "what thank have ye? Do not even the publicans so?" That is not being Christian men which leads you simply to love goodness: but that which leads you to find in goodness more mercy and more sympathy than you had before. By the love of goodness you should become the creator of it in those that are deficient in it. The completion, the rounding up, of the love of virtue in you consists in its making you more tender to those who are unvirtuous; more patient to those who are faulty; more burden-bearing to those who cannot carry their own burdens. Not he is the best man who merely cleanses himself, but he who by cleansing himself teaches others how to be clean.

But it will be objected, "Are we not commanded to abhor that which is evil, and to cleave to that which is good?" Certainly; but are we anywhere commanded to abhor sinners because we abhor sin? What is it to abhor evil? Is it the sudden disgust which arises, which ought to be momentary, and which is designed to put us upon our guard, and to inspire us with self-defensory power, till we have time to lay our course more deliberately? Every man ought at the first impulse of evil to feel repugnance at it; but that is not the higher kind of abhorrence of evil. It is an inspiration of a lower kind. He hates evil most who hates it so that he will annihilate it. There is animal hatred, and there is divine hatred.

Two men hate malaria. One says, "I will not settle here; I will pack up my things, and clear out." The other says, "I hate it; but I am going to work to-morrow morning, with my whole force, to drain that marsh." He goes to work and digs a ditch through it, risking his health, and removes the stagnant water. Who hated the malaria most, the one who ran away from it, or the one who cured it? Is not cure a witness of dislike more than neglect?

A mother hates the disease that is in her child; but does she abandon the child, saying, "I hate morbid conditions of every kind," and let the child die, as a testimony to her dislike of violations of natural law? Is it not a better testimony to her hatred of disease, that night and day she lingers over the little sufferer till she brings it back to good health? Is not that a better way of hating disease than the other would be? That is the true hatred of sin which kills it by kindness.

Two men meet an ugly, uncombed, venomous little specimen of boyhood. Did you ever see a boyhood that was not a mystery of providence? Are not boys always in men's way? Evidently boys have no part, no place, and no function in society. If they could be shot, at birth, like an arrow, straight up to manhood, that would be another matter; but they are not. And did you ever know a neighborhood that had not the worst boys in the world? Did you ever know a neighbor whose boys were not the worst that ever lived? Well, here is a lying, fighting, thieving urchin; and these two men meet him; one hates him so that he kicks him, and says, "Get out of the way!" He hates him so that he cannot restrain his foot nor his lips. And the other hates his ways so that he says, "Come here, my boy. Is there nobody that cares for you?" He pities him. Finding that he has no father nor mother, he says, "Go with me and see if I cannot make a man of you." He takes him home and devotes his time to that boy, and sticks by him until he has cured him of his lying and fighting and thieving propensities, and made a man of him. Now I want to know which hated wickedness the most—the one that kicked it, or the one that cured it?

"Abhor that which is evil." What is the sign of abhorring evil? That you take measures to remedy it. If there is evil in a man, do by that man as God does by you—bear his infirmities; bear his burdens; bear his sins. By the power of the goodness which is in your heart, as far as in you lies lift him out of his degradation and cleanse him.

Two women hate, above all things, the loathsome sores, the ichor, the smells, the weaknesses of human nature, as they manifest themselves in hospitals; and one of them goes home, saying, "I will have nothing to do with them." She is influenced by sentiment, and she says, "There is in my mind a poetic sense of beauty which God has infixed there; and I abhor such dirty, nasty places." Does she abhor them as much as the other woman, who, gathering her white robes of innocence about her, goes among men who are rude and coarse, and patiently dresses their sores, which turn the

very flesh, almost, with disgust, and by the sweet spirit of all-tempering love maintains her place? One comes in and is healed, and goes out again, and another comes in; and through the months of the long weary war she gives her life to relieve the suffering. And does not she resemble the Master, who bore our sins and carried our sorrows? Who are you that dare put yourselves over against the vices and crimes of an evil man, and say, "I am judgment-day to you! I condemn you for your wickedness"? "Vengeance is mine, saith the Lord." We have never had it lent to us in the slightest degree. Yet, if one could have the chamber of judgment uncovered in him, and see all those thoughts, all those vivid and lurid emotions of hatred, which men's wrong-doing has excited; if one could see how he has gone on from day to day, and from week to week, and from month to month, and from year to year, till his heart is merciless and vengeful, what a revelation it would be to him! What a literature will yet one day be deciphered from the stony hearts of unmerciful men who have lived to condemn, without pity or remorse or any salvable influence, their fellow men! And all this time God has been patient with them. He has forgiven their debts while they were taking their brother by the throat, and saying, inexorably, "Pay me what thou owest." They have demanded purity and uprightness and justice; and yet they have been pensioners on God's patience and gentleness on account of their own misdeeds and faults.

It is a terrible thing for one man to speak evil of another; and I think it is worse to think it. If you speak it, the man has time and opportunity to defend himself; but he cannot trace the thought. It is neither heroic nor manly to permit in yourselves judgments which nobody can reverse. It is a sign of Christian manhood where one, though all the selfish instincts of his nature impel him to do otherwise, thinks mercifully, and waits to be gracious, and, if he cannot form an opinion without severity, withholds his judgment till he can form one that shall have more mercy in it. Take care of the secret thoughts, of the inward judgments, which you form of men.

But is there no danger that we shall be corrupted ourselves? Is there not often in evil a seductive quality? Are there not many sins of passion which are inflammatory and infectious? Are the young to rush headlong under influences which may sweep them away before they are aware of their danger? Oh, no. I do not mean that this duty is to be administered heedlessly. I do not mean that there is to be no caution, no forethought, no calculation. I remember that He who told us to be harmless as doves, also told us

to be cunning as serpents. We are to discriminate. That which a man can do a child cannot do. That which is safe for a young man is not safe for an innocent virgin child. I know that there are evils done in places where men should not venture themselves. I know that those who have fallen by intemperance ought not to seek their companions in drinking saloons where they may fall again. There should be discretion used in regard to measures of active relief which are to be taken. I do not undertake to say that we are to turn our houses, regardless of our households, into hospitals, or correctional tribunals. I merely say that our actuating spirit, our inner heart and life, must not be disgust and hatred and revulsion. However prudent may be the mode in which we carry it into effect, the root-feeling of our nature must be in harmony with the divine injunctions, "Bear ye one another's burdens;" "Bear the infirmities of the weak, and not please yourselves."

I remark, in view of these practical suggestions, that the condition of the whole world, and the method by which it is being developed in the providence of God, imperatively demand that evil shall be cured by pitifulness, and by the medicinal power of goodness. I admit that there is a place for force; and yet in the order of development, latest and highest (for the latest is always the highest, is the power of sympathetic love. It is that which has been developed more and more as time has rolled on. We have come to that point where, it seems to me, we may well dispense with many physical elements—many curative elements which are wrapped up in fear. Virtue has grown strong enough in this world to introduce elements that are higher and diviner.

I notice particularly facts like this: that we think of New Orleans as a very bad city, and of Boston as a very good city. But I would rather undertake to cure the wickedness that exists at the bottom of society in New Orleans than what exists at the bottom of society in Boston. The wickedest men are usually found at the bottom of the best communities. Why is this? Because good men, growing stronger, and sympathizing with each other, confederate, and form a crust of virtue and piety and intelligence; and they stand absolutely separated from those who are below them. There is a great space between the top and bottom of society under such circumstances. There is no fellowship between them. The consequence is that the bad are set free from the restraints which sympathy, if it existed, would place upon them. Therefore, in cities that are preëminently good, the bad are worse than they are anywhere else.

On the other hand, where there is not so much classified good-

ness, where the good do not separate themselves from the bad, where there is more fellowship and more sympathy between the top and the bottom of society, the bottom is more accessible, and not so much neglected. I do not think that there is anything in jails that can cure men. I do not think that men can be cured by stripes. I do not think that hanging cures men of anything; or long imprisonments; or scorn; or the indignation of public sentiment—none of these things are curative. I do not think that anything has the power to cure except a loving heart.

When the child was dead, and the Prophet came to heal it, he stretched himself out on the child, and put his lips to the child's lips, and his hand on the child's hand, and his heart to the child's heart. Then it was that the breath came back, and the child, sneezing, showed that life was returning to it. And I do not believe that there is anything which cures hearts in this world besides other hearts laid upon them, brooding them, and imparting to them something of their own sympathy and goodness. If a heart cannot be cured by a loving heart, it is incurable.

I hold that there is such a thing as the right of men to associate with each other on the ground of elective affinity; but care should be taken in determining where the line runs. I say that men have no right to stratify society so that there shall be no sympathy between the different classes. It is not right that there should be no intercourse between the top and the bottom of society except that which consists in sending missionaries by the former to the latter to tell them what to do. If all the men who are lifted up by virtue, if all the prosperous men who are kept clear of vice, if all the men who are strong in various excellences, only made themselves brothers to those who are less fortunate than they, so that there was no doubt of their sympathy and help, do you not think there would be a clasping of hands between the top and the bottom? I do not say how it can be done; I do not think the way is found out yet; but I say that so long as goodness makes cream of one side of society and skim-milk of the other, we shall not see that millennium of which we are dreaming, and for which we are hoping. Your goodness is not to manifest itself in rhetorical display or in the impulse to preach to men. Your living self is wanted. Your heart is the missionary. Your life is the sermon. Your love, your confidence, your trust, your helpfulness, your geniality, your sympathy in every form, is to lift up bad men, to encourage them, and to help them.

Make such discriminations and exceptions as you please; but you will not be in the right path if your discriminations and excep-

tions give you leave to do nothing. If your goodness does not rouse up goodness in some one else, if your courage is not a help to some discouraged man, if your taste does not refine some coarse nature, if your life is not a blessing to those who are less favored than you are, then you are not a child of the Lord Jesus Christ.

I remark, once more, that this central idea is to interpret the character of God, and is to be the foundation of the theology of the future. We have had a theology which taught us of a God that was of severer and sterner stuff than to allow of sin. We have been trained from our childhood to believe that God hates sin, and that the prayers of the wicked are an abomination to him—misinterpreting the whole passage. But more and more the mediatorial and medicinal element of the divine character has come out; and at length we have a full disclosure of it written in that life which is familiar to us all. We are no longer obliged to see God's character through metaphysical thoughts. We now see it in Christ. And what is the character of God as manifested in Jesus Christ, but this: the character of One who so loved the world that he gave his Son to die for it, not wishing that any should perish, but wishing that all should live? Longing for it with all the power of his being, he laid down his life for those that were sinful and were his enemies. The characteristic feature of the divine character is a love which bears the sins and infirmities of the universe for the sake of healing them. The medicinal and mediatorial character of Jesus Christ is the representation of the central element of the divine character; and all ideas of the divine character must be formed after the pattern of that character, wherever it may carry you. I do not say where logic will lead you (logic is a false guide nine times out of ten); but I say that what there is of goodness on the earth is the result of the long-suffering patience of a God who bears with the sins and transgressions of men; and that it is the mercy, and the love, and the gentleness, and the pity, and the saving kindness of God working in men, that draws them up toward him.

What makes things grow? The peach-stone, after being planted, has first to be dealt with by the frost, so that the meat shall have a chance to sprout. But when the stone is cracked, what makes it grow? The wind from the north does not help it; the freezing does not coax it; the burying bank of snow does not solicit it. Not until sweet and pitying rains find it; not until it is whispered to it that summer is coming; not until the birds begin to sing in the trees; not until the sun, returning from the equator, sheds blessing over it, does it think of growing. Then, out of

sweetness and softness it plunges its roots down, and lifts its stem up, and is nourished by the warmth and patience of the summer, day and night. All terror, and all thunder, and all severity, produce no growth. And it is not till God pities, it is not till Jesus Christ loves, it is not till God's whole providence showers its bounty on those who are heirs of salvation, that we feel that inward and upward shooting which betokens growth.

We are children of God in proportion as we are in sympathy with those who are around about us, and in proportion as we bear with each other. How sacred is man, for whom Christ died! And how ruthlessly do we treat him! Oh, my brother, oh, my sister, oh, father and mother, you are of me, and I am of you! We have the same temptations. We are walking to the same sounds. We are upon the same journey, out of darkness toward light; out of bondage toward liberty; out of sin toward holiness; out of earth toward heaven; out of self toward God. Let us clasp hands. Let us cover each other's faults. Let us pray more and criticise less. Let us love more and hate less. Let us bear more and smite less. And by and by, when we stand in the unthralled land, in pure light, made as the angels of God, we will pity ourselves for every stone that we threw, but we shall not be sorry for any tear that we shed, or any hour of patient endurance that we experienced for another. Not the songs that you sang, not the verses that you wrote, not the monuments that you built, not the money that you amassed, but what you did for one of Christ's little ones, in that hour will be your joy and your glory above everything else.

Brethren, this is a sermon that ought to have an application to-day, on your way home, in your houses, and in your business to-morrow. From this time forth, see that you are better men yourselves, and see that your betterment is turned to the account of somebody else. And consider yourselves as growing in grace in proportion as you grow in patience and helpfulness. Consider yourselves as growing in piety and as growing toward God in proportion as you grow in sympathy for men.

PRAYER BEFORE THE SERMON.

We rejoice, our Father, that our wants never cease. We are returning to thee every day and every hour, drawn by our necessities. And yet, such are thy thoughts of mercy, so great is thy bounty, that all the way by which we go is a way strewn with blessings. Thy thoughts of relief are before our thoughts of want. Thou art standing over against every door of necessity. Thy hands are full. Thy heart is warm with desire to confer blessing. It is more blessed to give than to receive. This we have learned. It is more blessed for thee to give than to receive. Therefore, thou art God over all, blessed forever. And we desire to cast out every shadow of doubt, every film of fear, and to come with faith and hope, and make known all our wants, which need no exposition before thine eye of love, and to ask that we may receive blessings perfumed in the asking, and made sweet in the recognition that they are given of God.

So, may we be tied to thee by our necessities. So, may our life seek thine. May our joys point toward thee. May we seek thee not only in times of sorrow and burden and distress, but in times of hope and cheer and courage. And be thou ever present with us, that our lives may be hid in thine. And we pray that there may be such inward communication between thee and us, that there may be such vibrations of thy thought in ours, that we shall think as thou dost. We pray that our hearts may be so sensitive to the tides of thy feeling that all emotions shall flow in concurrence with thine. So dwell in us, so abide with us, and so may we be one with thee, even as thou art one with the Father.

We pray that thy blessing may rest, this morning, upon all that are gathered together in thy presence, as they severally need. We need not point thee to them, nor open to thee the speciality of their necessity; for thine eye beholds all. And there is no one who needs to cover his heart from God by reason of his guiltiness. There is no one who needs to hide his heart from God as though thou didst not discern all the secrets and intents thereof. We pray that every one of us may come boldly to the throne of grace to obtain help in time of need.

We pray for all those who are in discouragement; for all those who are heavy-laden; for all those who are in the dark, or whose minds are filled with doubt, and distress and vacillation.

We pray that thou wilt grant to all those who are in bereavements, or who stand dreading the descent of thy stroke, the consolation of thy Spirit. Give them such cheer and such courage that they shall be steadfast, unmovable. We pray that thou wilt grant that, if there be houses of darkness, that if there be hearts burdened by reason of troubles, there may be light from thee, and comfort by reason of thy presence.

We pray that those who are standing in the midst of life's duties may be good soldiers, and carry forward their work courageously to the end. Wilt thou help all those who are in the midst of the battle to discern evermore the right side; and may they carry out the spirit of the Lord Jesus Christ. Though they be tossed about and tried and tempted in the battle of life, may they be found still constant to the right.

We pray that thou wilt grant thy blessing to rest upon all those in our midst who give their time and strength to the labor of instruction. Bless our Sabbath-schools, and the dear children that multiply in them. Grant that their numbers may still increase. Gather together, out from every region around about, the poor, the dark, the benighted. And may there still be raised up those who shall be pastors to lead them in and out by the side of still waters and in green pastures.

We pray that thou wilt bless the superintendents and officers of our schools. May they be men of God, and filled with the very Spirit of the Lord Jesus Christ. Bless those that labor in every field from out of our midst—those who seek out the neglected; those who visit the sick in hospitals, and the prisoners in jails. And we pray that there may be more and more benignly spread abroad in their hearts that generous sympathy for those who are in trouble which shall, by the blessing of God, lead them out of their troubles and into a new and better life.

We pray that thou wilt grant thy blessings to rest upon all who are to-day preaching the truth as it is in Jesus. May they themselves have a richer experience of the love of God in Christ. May they see more and more plainly the need among men of the regenerating power of God's love. May they be able more and more wisely to preach the Gospel of Christ, both as it is presented in thy Word and as it is derived from thy providence, that men shall be instructed in the right way. We pray that the number of those who seek to obey thy laws may be multiplied, and that those who disobey thy laws may be instructed in a better way, and won from a life of disobedience to a life of holiness.

We pray that thou wilt spread the influence of the truth throughout this whole land. Be pleased to remember all those who are in authority. Bless the President of these United States, and those who are joined with him in the administration of the laws of the nation. We pray that thou wilt grant thy blessing to rest upon the Legislatures and upon the Governors of all the States, and upon the judges in our courts, throughout all our land.

We pray for those who are employed in the offices of instruction in universities, and colleges, and schools. We pray that thou wilt grant that those, everywhere, who occupy places of trust may be God-fearing men. And we pray that this whole country may be prospered, not so much by avarice and greed as by justice and truth. And may the example of this people nourish goodness in all the nations of the earth. May pride, and violence, and superstition, and ignorance, and all forms of corruption, cease. We pray that manhood may augment everywhere, and that the nations of the earth which so long have sat in darkness may at length, see that light which shall guide them to the bright and blessed and final day of prediction.

Even so, Lord Jesus, come quickly, for the earth doth wait for thee. The sighing of the prisoner, and the crying of the oppressed—have they not entered into thine ears? Lord God of the Sabbaoth, come forth, we beseech of thee; and by the power of thine hand, manifested in thy providence, by that power which from age to age thou art revealing, release men from their thrall, and usher in those bright and glorious days when the earth shall see thy salvation.

And to the Father, the Son, and the Spirit, shall be praises everlasting. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we pray that thou wilt admit us to the secret of thy life. How little we have known of thee! We trace thee on the beams of the morning; but how little have we known of thy great curative heart! Thy thoughts of mercy, thy wonderful pity, thy great patience,—how ignorant are we of these! Thou that mightest have swept the race from the earth hast been a Nurse, and hast succored men in their weakness and in their abasement. Thou hast borne us upon the bosom of thy love. The burden of our sin, the chastisement of our peace, has been upon thee, and with thy stripes we have been healed. And now thou art suffering for us. Thou art waiting patiently for our coming. Thou art bringing sons and daughters home to glory. Thou art more painstaking with us than any earthly parents are with their children. Glory be to thy name for what thou art! Glory be to thy name that thou art more and more filling the earth with thy Spirit! Make men to be more and more like thee, and lead them to treat their fellow men as they themselves are treated of God. Forgive us all our hard-heartedness, and unmercifulness, and cruelty, and injustice, and unsympathy toward one another. May we be more patient, more forbearing. May we be brought into a truer manhood, and so more into the likeness of Christ, until, at last, we shall stand redeemed from every stain of sin, and from the hatefulness thereof, in thy presence, where we will give the praise of our regeneration to the Father, the Son, and the Spirit, forever and ever. *Amen.*

NEW BOOKS

ISSUED BY

J. B. FORD & CO.,

27 PARK PLACE, NEW YORK.

For Sale by Booksellers, or mailed postpaid on receipt of price.

Beecher's Sermons: *First, Second, Third, Fourth, Fifth, and Sixth Series.* From phonographic reports by T. J. ELLINWOOD, for fifteen years Mr. Beecher's special reporter. Uniformly bound in dark-brown English cloth. Single volumes, each complete, $2.50; full set of six volumes for $14.50. Bound in half Morocco, $5 per volume.

"A wonderful testimony, not only to the real goodness of heart of the great Plymouth preacher, but to the fertility of resource, industry of thought, and rare ability, which can keep his regular ministrations to such a height of average excellence."—*Advance (Chicago), Ill.*

* * * "These corrected sermons of perhaps the greatest of living preachers—a man whose heart is as warm and catholic as his abilities are great, and whose sermons combine fidelity and scriptural truth, great power, glorious imagination, fervid rhetoric, and vigorous reasoning, with intense human sympathy, and robust common sense."—*British Quarterly Review.*

Each volume contains six months' sermons (from 450 to 500 pp.) The *First Series* contains an admirable steel portrait of Mr. Beecher: the *Second Series* a fine interior view of Plymouth Church. The other volumes are not illustrated.

Lecture-Room Talks. A Series of Familiar Discourses on Themes of Christian Experience. By HENRY WARD BEECHER. Phonographically reported by T. J. ELLINWOOD. 12mo., extra cloth, with steel portrait. Price, $2.

"There is a great deal of humorous talk mingled with much that is serious, and the subjects discussed are of the most varied kind. It is a charming book."—*Springfield (Mass.) Republican.*

Maternity. A Treatise for Wives and Mothers. By T. S. VERDI, A.M., M.D., of Washington, D. C. Handsomely printed on fine paper, beveled boards, extra English cloth. 12mo., 450 pages. Price, $2.25. *Fourth Edition.*

"There are few intelligent mothers who will not be benefited by reading and keeping by them for frequent counsel a volume so rich in valuable suggestions With its tables, prescriptions, and indices at the end, this book ought to do much good."—*Hearth and Home.*

"We hail the appearance of this work with true pleasure. It is dictated by a pure and liberal spirit, and will be a real boon to many a young mother."—*Am. Medical Observer (Detroit).*

My Wife and I: or, HARRY HENDERSON'S HISTORY. A Novel. By HARRIET BEECHER STOWE. Illustrated by H. L. Stephens. 474 pages; extra cloth, stamped cover, $1.75.

This novel is the success of the year. It has been selling very rapidly ever since its publication. *Everybody is reading it.*

"Always bright, piquant and entertaining, with an occasional touch of tenderness, strong because subtle, keen in sarcasm, full of womanly logic directed against unwomanly tendencies, Mrs. Stowe has achieved unbounded success in this her latest effort."—*Boston Jour.*

Our Seven Churches: Eight Lectures by THOMAS K. BEECHER. 16mo. Paper, 50 cents; extra cloth, $1.00; cloth, gilt, $1.25.

The eight lectures comprised in this volume are conceived in a spirit of broad liberality as refreshing as it is rare. They evince, in the most gratifying manner possible, how easy it is to find something good in one's neighbors, or opponents, or even enemies, if one tries faithfully to do so, instead of making an effort to discover a fault or a weakness.

The Children's Week: Seven Stories for Seven Days. By ROSSITER W. RAYMOND. 16mo. Nine full-page illustrations by H. L. Stephens and Miss M. L. Hallock. Price, extra cloth, $1.25; cloth, full gilt, $1.50.

"Mr. Raymond's tales have won great popularity by their wit, delicate fancy, and, withal, admirable good sense. The illustrations—all new and made for the book—are particularly apt and pleasing, showing forth the comical element of the book, and its pure and beautiful sentiment"—*Buffalo (N. Y.) Commercial Advertiser.*

IN PREPARATION.

H. W. Beecher's Works. Uniform edition. This is a set of books long needed in the trade. It will include "Norwood," "Lectures to Young Men," "Eyes and Ears," "Summer in the Soul," the early "Star Papers," and other works, embracing some which are now out of print, and for which there is constant call. The first volume issued in this new edition of Mr. Beecher's minor works will be his

LECTURES ON PREACHING,

As delivered before the Classes in Theology of the Divinity School of Yale College, New Haven, Conn., which have been, at the urgent request of the Yale Faculty and Students, published in Mr. Beecher's paper, *The Christian Union*, and will be issued about the 15th of June, 1872, in attractive book form.

These masterly expositions of the Art of Preaching, by so renowned a Master of that Art, are exciting widespread interest, and will undoubtedly be eagerly sought and read by all classes.

A BRILLIANT SUCCESS

RAPID AND CONTINUED SALES!!

500 VOLUMES IN ONE!

AGENTS WANTED

FOR

THE LIBRARY OF POETRY AND SONG;

Being Choice Selections from the Best Poets.

English, Scotch, Irish, and American,

With an Introduction

BY WILLIAM CULLEN BRYANT

Under whose critical supervision the volume was compiled.

The handsomest and cheapest subscription book extant. Over **800** pages beautifully printed, choicely illustrated, handsomely bound. *A Library of over* **500** *Volumes in one book,* whose contents, of no ephemeral nature or interest, will never grow old or stale. It can be and will be, read and re-read with pleasure as long as its leaves hold together.

"A perfect surprise. Scarcely anything at all a favorite, or at all worthy of place here, is neglected. It is a book for every household."—*N. Y. Mail.*

"*We know of no similar collection in the English language which, in copiousness and felicity of selection and arrangement, can at all compare with it.*."—*N. Y. Times.*

Terms liberal. This book, supplying a real public need in an admirable manner, has constantly sold so fast that the publishers have had trouble to keep up their stock. It has won an *instant and permanent popularity.* Agents all like it, and buyers are more than pleased with it. Send for Circular and Terms to

J. B. FORD & CO. Publishers,
27 Park Place, New York.

WHY NOT WRITE AT ONCE?

We are trying to distribute information in regard to Waltham Watches. We know the better they are understood the more they will be sold. Hence, we have prepared an interesting pamphlet, illustrated with fine engravings, which gives a full and correct account of their manufacture; also a Descriptive Catalogue, with prices of every size and grade. We send this free to any one. From it you will learn the prices, also our plan of sending them by Express; the Watch not to be paid for till you have handled and examined it. Address HOWARD & CO., 865 Broadway, N. Y. Mention that you saw this in THE PLYMOUTH PULPIT.

No stamps required for return postage.

Residents of California, Oregon, and the Territories will find special advantages in writing to us, as we make the extra heavy case adapted to these locali

COMPOSITE

IRON WORKS CO.

Exclusive Manufacturers of

PATENT

"Composite Chilled Iron Work,"

GATES, RAILINGS, GUARDS,

BEDSTEADS, &c.

Improved Wire Work,

FOR BANK, COUNTER AND OFFICE RAILINGS, LAWN, COTTAGE AND FARM FENCES; also VASES, FOUNTAINS, STATUARY, STABLE-FITTINGS, LAMP POSTS, &c., &c.

109 MERCER STREET,
Near Prince St., New York.

PLYMOUTH PULPIT.

Vols. I., II., III., IV., V., and VI., are published in book form; $2.50 per vol.; or the six vols. will be sent for $14 50. Single Sermons, 10 cents; thirteen numbers, $1.00; twenty-six-numbers $1.75; fifty-two numbers, $3.00. Mailed, post free, on receipt of price.

VOLUME I.

1. The Duty of Using One's Life for Others.
2. The God of Comfort.
3. The Nobility of Confession.
4. Self-Control Possible to All.
5. Pilate and his Modern Imitators.
6. The Strong to Bear with the Weak.
7. Growth in the Knowledge of God.
8. Contentment in all Things.
9. Abhorrence of Evil.
10. Privileges of the Christian.

Ex. No. The Family as an American Institu-

11. The Love of Money. [tion.
12. Divine Influence on the Human Soul.
13. Moral Affinity the Ground of Unity.
14. The Value of Deep Feelings.
15. Works Meet for Repentance.
16. Malign Spiritual Influences.
17. The Old and the New.
18. The Hidden Christ.
19. Well-Wishing not Well-Doing.
20. Sphere of the Christian Minister.
21. Suffering, the Measure of Worth.
22. The Victory of Hope in Sorrow.
23. The Crime of Degrading Men.
24. Self-Conceit in Morals.
25. Morality the Basis of Piety.
26. The Trinity.

VOLUME II.

1. The Way of Coming to Christ.
2. Conduct, tho Index of Feeling.
3. The Sympathy of Christ.
4. Retribution and Reformation.
5. Counting the Cost.
6. Scope and Function of the Christian Life.
7. Human Ideas of God.
8. The Graciousness of Christ.
9. The Evils of Anxious Forethought.
10. The Beauty of Moral Qualities.
11. The Problem of Joy and Suffering in Life.
12. The Apostolic Theory of Preaching.
13. Right and Wrong Way of Giving Pleasure.
14. The Perfect Manhood.
15. Dissimulating Love.
16. The Door.
17. Moral Theory of Civil Life.
18. Peaceableness.
19. Soul-Drifting.
20. The Hidden Life.
21. Discouragements and Comforts of Christian Life.
22. Hindrances to Christian Development.
23. Loving and Hating.
24. Authority of Right over Wrong.
25. The Power of Love.
26. The Preciousness of Christ.

VOLUME III.

1. Watchfulness.
2. Paul and Demetrius.
3. Consolations of the Sufferings of Christ.
4. Treasure that Cannot be Stolen.
5. Bearing but not Overborne.
6. The Holy Spirit.
7. Ideal Standards of Duty.
8. Faults.
9. The Comforting God.
10. The Name Above Every Name.
11. National Unity.
12. Social Obstacles to Religion.
13. Christ, the Deliverer.
14. The God of Pity.
15. Sin Against the Holy Ghost.
16. Inheritance of the Meek.
17. Memorials of Divine Mercy.
18. The Victorious Power of Faith.
19. The Peace of God.
20. Coming to One's Self.
21. Fragments of Instruction.
22. The Substance of Christianity.
23. Spiritual Blindness.
24. Perfect Peace.
25. Preparation for Death.
26. Fidelity to Conviction.

VOLUME IV.

1. Borrowing Trouble.
2. Witnessing for Christ.
3. Desiring and Choosing.
4. Spiritual Stumbling Blocks.
5. Beauty.
6. All Hail
7. Night and Darkness.
8. The True Economy of Living.
9. Law of Hereditary Influence.
10. The True Religion.
11. The Ideal of Christian Experience.
12. Observance of the Lord's Day.
13. Sympathy of the Divine Spirit.
14. Conflicts of the Christian Life.
15. Earthly Immortality.
16. Merchant Clerks of our Cities.
17. The Moral Constitution of Man.
18. Follow Thou Me.
19. War.
20. Patience.
21. My Yoke is Easy.
22. Fiery Darts.
23. Testimony Against Evil.
24. Danger of Tampering with Sin.
25. The Christian Life a New Life.
26. Conceit.

VOLUME V.

1. The Growth of Christ in Us.
2. Sin's Recompense.
3. The Sufficiency of Jesus.
4. God's Love Specific and Personal.
5. The Heavenly State.
6. Future Punishment.
7. The Ministration of Pain.
8. Selfish Morality.
9. Importance of Little Things.
10. The Training of Children.
11. Watching with Christ.
12. The Tendencies of American Progress.
13. The Higher Spiritual Life.
14. The Ground of Salvation.
15. Individual Responsibility.
16. The Era of Joy.
17. Intensity of Spirit.
18. Man's Will and God's Love.
19. Making Others Happy.
20. The Power of Humble Fidelity.
21. A Plea for Good Works.
22. The Harmony of Justice and Love.
23. Love, the Common Law of the Universe.
24. Self-Care, and Care for Others.
25. The True Heroism of Labor.
26. Ignorance and Helplessness in Prayer.

VOLUME VI.

1. God's Disinterestedness.
2. The Liberty of the Gospel.
3. Love-Service.
4. Social Principles in Religion.
5. The Faith of Love.
6. Special Divine Providence.
7. The Law of Benevolence.
8. Ages to Come.
9. Two Revelations.
10. God's Workmanship in Man.
11. The Name of Jesus.
12. The Lesson from Paris.
13. Suspended Moral Conviction.
14. Truthfulness.
15. Heart-Conviction.
16. The Glory of Jehovah.
17. Soul-Building.
18. Religious Fervor.
19. A Safe Guide for Young Men.
20. The Heart-Power of the Gospel.
21. The Lord's Prayer.
22. Remnants.
23. The New Birth.
24. Working Out our own Salvation.
25. The Preacher's Commission.
26. The Privilege of Working.

VOLUME VII.

1. The Central Principle of Character.
2. Unprofitable Servants.
3. The Reward of Loving.
4. Cause and Cure of Corruption in Public
5. Working with God. [Affairs.
6. Lessons from the Great Chicago Fire.
7. Sovereignty and Permanency of Love.
8. Practical Hindrances in Spiritual Life.
9. Relation of Physical Causes to Spiritual
10. Redemption of the Ballot. [States.
11. The Unity of Man.
12. The Fruit of the Spirit.
13. Measurements of Manhood.
14. The Inspiration of Scripture.
15. Practical Ethics for the Young.
16. The New Incarnation.
17. The Worth of Suffering. [Higher Nature.
18. God's Character, Viewed through Man's
19. Other Men's Consciences.
20. The True Law of the Household.
21. Other Men's Failings.
22. Waiting upon God.
23. Do the Scriptures Forbid Women to Preach?
24. God, First.
25. The Burning of the Books.
26. Prayer for Others.

Yearly Subscription, $3.00.

J. B. FORD & CO., Publishers, 27 Park Place, New York

SPRING, 1872.

STARR & MARCUS,

22 John Street [Up Stairs],

Offer at retail an unusually desirable Stock of Gold, Turquoise, Pink Coral, and Whole Pearl Jewelry, embracing all the newest and choicest productions of the present season.

Stone Cameos

of marked artistic merit, mounted in the most novel and attractive styles.

Diamond Jewelry

Comprising many exceptionally rare specimens in Single Stones as well as in carefully Matched Pairs, mounted or in paper, deserving especial interest from the daily increasing difficulty of procuring Stones of fine material intelligently and accurately cut.

WATCHES from many of the most celebrated makers.

CARPETING.

—o—

NEW SPRING STYLES

OF

CARPETING

AND

UPHOLSTERY GOODS,

NOW BEING RECEIVED BY

J. P. CARLL & CO., 309 Fulton Street,

BROOKLYN, N. Y.